THE MISSIONARY HERALD

AT HOME AND ABROAD

JANUARY · 1940

Pacific School of Religion
Berkeley, Calif.

Application for re-entry at the Post Office at Worcester, Mass., pending

Entered as Second Class Matter March 1879 at the Post Office, Boston, Massachusetts, under the Act of March 3, 1879

The Missionary Herald

At Home and Abroad

Published monthly except July and August by the Missions Council of the Congregational and Christian Churches for the American Board of the Commissioners for Foreign Missions and the Board of Home Missions (Continuing the *American Missionary* and the *Missionary Herald*)

Vol. CXXXVI **JANUARY, 1940** **No. 5**

CONTENTS

COVER. Flume Bridge. Courtesy Moosilauke Studio. See page 41

ARTICLES

George L. Cady as He Is Remembered by John R. Scotford, Ferdinand Blanchard, Charles C. Merrill, Brewer Eddy . . . 1

For All. By William F. Frazier . 9

Missionaries Tomorrow Needs. By Fred Field Goodsell 11

Security for the Insecure. By A Western Home Missionary . . 15

New Steeples Rise in New England. By John R. Scotford . 16

North Dakota Looks Ahead. By John R. Scotford 19

Foreign Flashes. By Dorothy P. Cushing 22

Boys and Girls of America: Chief Woman 24

Qualifications of a Superintendent. By One Who Has Been . . . 26

The Healing Touch in Turkey. By William L. Nute, M.D. 27

Reading—With a Purpose. By Mrs. E. E. McClintock 30

The Southwest Is Great. By Robert G. Armstrong 33

Through Ceylon to India. By Douglas and Carol Horton . . 35

Cover Comments. By Brewer Eddy 41

A Great Chinese Christian. By Earle Ballou 42

CAMERA NEWS
By Dorothy P. Cushing 5

CHRONICLE 44

The oldest magazine in continuous circulation in the United States
Published regularly since 1805
All rights reserved by the American Board

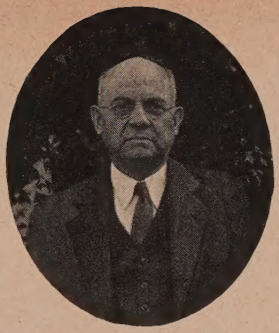
Publication Office: HARVEY L. MEEKEN, *Business Agent*
44 Portland St., Worcester, Mass.

Editorial Offices, ENOCH F. BELL, *Editor*, 14 Beacon St., Boston, Mass.
JOHN R. SCOTFORD, *Associate Editor*, 287 Fourth Ave., New York

All remittances and inquiries regarding subscriptions should be sent to MISSIONARY HERALD, P. O. Box 2316, Boston, Mass.

Subscription price 25 cents per year. Canadian and foreign postage 36 cents additional.

George L. Cady as He Is Remembered



By John R. Scotford

THE passing of George Luther Cady in Boston on November 23 removed one of the picturesque figures of our fellowship. As a secretary George Cady was far more happy on the platform than at a desk. He was a champion of causes rather than a promoter of organizations. His speech was rugged and forceful more than it was elegant and polished. In his youth his social views tended towards the left, but in later years he developed a great scepticism concerning the New Deal and all its works.

George Cady came up from the soil. He was born in Lamont, Michigan, on June 3, 1868. Apparently there were no silver spoons about, and as a boy he was more skillful with his fists than with his forks.

He graduated from Olivet College with first honors in 1890. After some experience in teaching, he was ordained to the Congregational ministry in 1894. In the same year he married and became pastor of our church in Benton Harbor, Michigan. Moving westward, he ministered at Geneseo, Illinois, from 1896 to 1900 and at Iowa City from 1900 to 1905, lecturing on Sociology at the University of Iowa 1902–3.

Turning toward the East, he served the First Church of Dubuque, Iowa, 1905–8 and then went to the Pilgrim Church of Dorchester in Boston for his longest pastorate, from 1908 to 1916. After a brief sojourn in his native Michigan at Lansing he became secretary of the Department of Support of The American Missionary Association in 1917.

For the next nineteen years Secretary Cady was a happy traveler up and down the land,

from Hawaii to Puerto Rico. His was the seeing eye and the telling tongue for the beloved "A.M.A." Wherever there was a chance to make a speech in its behalf he was glad to go. Between talks he regaled his friends with good stories. During the prosperous twenties he was the guide and host for a series of tours of our Southern schools, with one or two excursions to Puerto Rico. Those who returned from these trips were loyal and intelligent supporters of the work which they had seen.

Many will remember Dr. Cady's farewell speech at the General Council in South Hadley in 1936, when he voiced his faith in spite of the aspects of the present scene of which he did not approve.

During the three years of his retirement he traveled as much as his health would permit, with his general headquarters in Chesham, New Hampshire.

By Ferdinand Blanchard

In 1917 the retirement of the beloved Rev. Charles J. Ryder made necessary the choice of a new "Secretary of Support" for the A.M.A. Rev. George L. Cady was chosen, and because he had been but a brief time in the pastorate at Lansing, he asked that a member of the Executive Committee visit the church to justify their action in calling him into the national service. It was thus that there began for me an intimate association which continued for nineteen years and enabled me to know both well and happily this good soldier in a great crusade.

He proved at once a competent successor to the eloquent advocate whose work he assumed. Dr. Cady was a man of power in the presentation of his cause. He had the gift of picturesque phrase and his wit delighted while it drove home his point.

When he retired in 1936 his loss seemed—it still seems—irreparable. For it was never true that a brilliant rhetoric covered a thin substance of thought. He moved men by logic as much as he stirred their emotion.

The cause of Negro education and racial equality before the law never had a more devoted champion than he was. In season and out, now attacking special cases of injustice and now urging support of the work which will ever be one of the chief glories of Congregationalism, he stood fearlessly waging battle for the disadvantages and exposing the sin of racial injustice.

From a friendship lasting over these many years, I can say of George Cady: "He fought the good fight and kept the faith."

By Charles C. Merrill

I suppose that I got the strongest impression of what George Cady meant to the American Missionary Association, and what that Association meant to him, from the tour that I took with him one spring among the A.M.A. schools. He was the ideal conductor of a tour. The business arrangements were perfect. His attention to each member of his party was complete. His native friendliness showed itself at its best.

One has the feeling that among his various projects for promoting interest in the work of the A.M.A. these tours which he conducted for a number of years were pretty nearly at the top.

Only a few people have the chance to visit foreign missionary work. A larger number can visit our Congregational enterprises in this country and if they will do so with open eyes they will get some idea of what foreign missionary work is, especially if they go among the Negro institutions in the South.

But much more than as a conductor of tours do I remember the man Cady during those weeks that I was with him in the South. He talked about the schools as a father might talk about his children. He knew them intimately. He was plainly fond of them. They had a supreme place in his heart. This affection was returned. The teachers, the students, were glad to see him as children are glad to have a parent visit them. He had a place in their hearts as they had a place in his.

George Cady well took pride in his loyal and lively family. He told his intimate friends that every hour and every day with them "have piled up the causes for joy and laughter, hope and love."

If the hundreds of people whom Dr. Cady must have conducted on these tours could speak at this time I think they would say that to sit in a Negro school in the South with George Cady and share with him the joy in hearing the Negroes sing their spirituals or their national anthem was a supreme experience and they are grateful to him that he made this experience possible.

Indeed, while I was at the funeral service in his old church in Dorchester—which was so largely attended by his former parishioners and by his friends in the Boston area—I could not help thinking of the large fellowship of men and women who were with us that day in spirit. The people in the churches that he had served, whom he had influenced by his speaking and by his personal contact; the students in the Negro schools; the teachers in those schools; his associates on the Executive Committee of the A.M.A. during the years, his colleagues in Congregational missionary work:—these were all thinking of us as the last words were said. Some of course knew him better than others, but among this company there were not a few who would say as a former parishioner of Dr. Cady's said to me as he drove me to the funeral: "He is the best friend I ever had."

By Brewer Eddy

To George Cady America gave her best in ability, opportunity and leadership. He was a product of a noble Christian family and of our mid-western Christian educational institutions. In equal measure our friend returned his very best to the country which made his life possible,—in six pastorates, in nearly twenty years of service as leader of the great A.M.A., as champion of the underprivileged races.

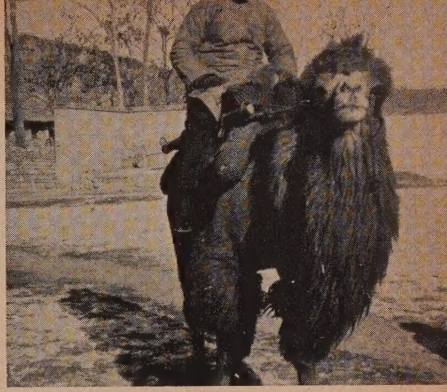
He was beloved in a score of colleges and in hundreds of churches for his effective challenge to make our boasted freedom and democracy real to all races within our citizenry.

Dr. Cady's love for his wife, children and grandchildren was one of the inspiring forces of his character and life. His was a real Christian home—the best that America can give in the life of any man. His family and friends will live with rich memories of his love and faith.

Camera News

By

Dorothy P. Cushing



MISSIONARIES IN ACTION

Rev. Harold S. Matthews, Fenchow, North China, in his usual "winter" outfit, Mongolian fur cap and long, padded Chinese coat. He's on a real camel even though the beast does look a bit like Bert Lahr in the Cowardly Lion of Wizard of Oz fame! Camels like these bring coal from the mines 20 miles south. With two new tutors from Carleton College, Mr. Matthews wears a brown Chinese gown, hence their nicknames, "The Three Brown Friars." Plans for the usual autumn training classes in rural churches were successfully under way.

AND

Nurse Helen Dizney of Tehsien Hospital, North China, supervisor of Public Health Work under the North China Council, as she sets forth for a village five miles away where she will vaccinate against small pox. Miss Dizney is now on furlough in America.

THE ST. LOUIS POST DISPATCH CAMERA MAN LOOKS IN ON THE ANNUAL MEETING

"I tell you . . . " says Executive Vice-President Goodsell . . .

"Well, mebbe . . ." murmers President Potter "and that reminds me . . ."

ALL DRESSED UP

(by request)

Left to right: Alice E. Cary, Osaka, Japan; Earle H. Ballou, Peking, China; Lucille E. Day, Sholapur, India; Mrs. S. D. Wilson, Peking, China; Mrs. W. L. Nute, Talas, Turkey.

FROM OVERTHERE

Left to right: Rev. Proculo Rodriguez, of the Philippines and Rev. H. P. Wang of China, two members of the International Congregational Seminar being conducted by Dr. Douglas Horton

MOTHERS' MEETING!

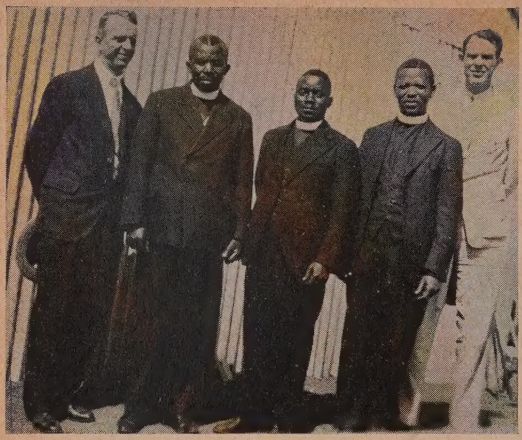
About fifty Christian women come to this Mothers' Meeting at Chikore, East Africa, every week, reports Arthur J. Orner. A great advance is being made by these women. Once a large group of them WALKED 35 miles in order to hold a week-end meeting in Mutema.

HI THERE, SAILOR!

This sporty young Zulu did not stay long in sick bay. In fact, he is just a little land lubber who came to see Nurse Ruth Cowles at the Alexandra Health Center, Johannesburg, South Africa.

Miss Cowles is on furlough.

"Of course we miss our 'little mother,' " he seems to say, "but she needs a vacation so don't quote me!"



LEADERS OF A LAUGHING PEOPLE

Left to right: Rev. Arthur F. Christofersen; Rev. Gideon Sivetye; Rev. Aaron Matsinye; Rev. Didrom Ntauzi; John A. Reuling of Adams College, Adams, South Africa.

Mr. Matsinye and family were consecrated and commissioned for work in Inhambane at the recent Annual meeting of the churches. The Zulu Church people took up two collections: one for food and one for a donkey.

"The Gospel is a living reality in the hearts of these people," declares Rev. H. A. Stick of Adams Theological Department. "They gave for their workers in Inhambane hilariously, with songs, hand clapping and laughter. There is no long faced giving here!"

Below is a congregation in Inhambane, where Rev. and Mrs. Matsinye go, too large to get into any church building which they have at present.

For All

By William F. Frazier
Executive Vice-President, Board of Home Missions

ALL MEN are the object of God's love. They are neither wholly good nor wholly bad. In each there is a treasure, a worth, an excellence which it was God's purpose to create. But in each that treasure is overlaid, impaired, obscured, by ignorance, by poverty, by disease, by oppression, by folly and everywhere chiefly by sin. He, who gave us being and who sustains us even now, is also unwearied in His purpose to redeem and perfect all that hope of His which is so wounded and pierced with evil. His discontent will never pass until all minds have ceased to be conformed to this world of selfishness, policy and pain.

We are too content to be a middle class people. Not a generation was passed after the death of Christ before Paul exulted that the Gospel was being preached in the household of Caesar. We have, I fear, little concern to preach to the rich, the learned and the great. We admire and envy them rather than pray for them. We boast of our associations with them and with deference invite them to be the trustees of our colleges and regents of our universities even when true culture is as wanting in them as in the roughest

Lent Begins on February 7

The Commission on Evangelism and Devotional Life, 287 Fourth Avenue, New York City, has prepared the following for Lenten use by our churches.

The Fellowship of Prayer is issued for the twenty-second. For the fourth time it is written by Gaius Glenn Atkins. This year his theme is "For Such a Time As This." 40 pages, two cents a copy.

Lenten Devotions for Young People enters its fourth year. The writer is Frank J. Scribner, the theme "Seven Homely Virtues." 32 pages, five cents a copy.

Children's Lenten Devotional Guide is published for the fifth year in coöperation with the Connecticut Council of Churches. 48 pages, ten cents a copy.

truck driver or homeless migrant.

There are moments when they must know how superficial is all their wealth and prestige, moments when they must despise us for tacitly admitting that money and position is greater than the love of God, moments when their souls, sin-sick and forlorn amongst all life's vanities, hunger as does that of the milkman for forgiveness and love.

On the other hand the first fruits of Christ's passion was a thief on the cross. A jailor in Philippi believed on the Lord Jesus and was saved and "was filled with gladness, with his whole household, his faith resting in God." A slave Onesimus, a worthless runaway fellow, became a brother beloved—and so it went. Before God there is none worthless, none great, there is none for whom Christ did not die. In each man there is a treasure, a final essence, an immortal soul which only God can judge and only God can save. Class and race no longer count with the Christian. All such middle walls of partition were broken down "in the human nature of Christ" when on the cross he slew the enmity between men and initiated "the new man" "so making peace."

The heart of the Gospel is that God loved men with an infinite yearning. He saw a treasure in the humblest, the poorest, the most sin-stained soul. In so far as we are Christ-like, we will perceive the treasure even as He did, and love and seek it out, for there is a treasure in every one. There is none of them that you can plumb with a button and a shoe string.

The moment we have cast aside our worldliness and secularism, the moment we truly turn to God, we will find this middle class culture pattern shattered on the right hand and on the left. There is none great in the eyes of God. There is none worthless for whom Christ died. All like sheep have gone astray, but we have one common glory; God proposes if we cleave to the hope of the Gospel to bring us reconciled, faultless and irreproachable into His presence.

The Missionary Tomorrow Needs

By Fred Field Goodsell
Executive Vice-President, American Board

"You say that the Christian Church is planted in almost every land, that able national Christian leaders are coming forward, that some areas are being closed to the 'foreign missionary,' that false but fierce forms of nationalism are sweeping over great sections of the world. If these conditions are true, what do you expect the young missionary sent out by our churches in America to do? What is his or her daily round? What is the great objective toward which concrete steps can be taken by the 'foreign missionary?' Furthermore, what kind of a person must this 'foreign missionary' be? Are you not making impossible demands and calling us to impossible enterprises?" asks the interested yet uninformed layman.

"The basic call to missionary service remains what it has always been, the inner compulsion of Christ, giving birth to an irresistible sense of mission, but the present condition of the world and the present stage of development within the churches require a restatement of the function and training of the future missionary." So runs the opening sentence of the findings of the International Missionary Conference held at Madras on the place, function and training of the future missionary.

The foreign missionary must be a willing colleague. A sense of comradeship must pervade his personality. No high-hat, no superiority complex, no disposition to dominate, no intention to "possess" as his very own the enterprise which he undertakes, can be permitted. There are other qualifications, but the will to coöperate is fundamental. It means the capacity to understand and to appreciate the aspirations of other people and peoples. It included sensitive appreciation and understanding of the changing currents of political, economic, social and religious life, and resourcefulness in interpreting the Christian message to the present generation. This basic character-

Mrs. Edward Walter Smith
Commissioned for China at St. Louis

istic will not exclude the pioneer spirit. Pioneers are still needed today but the frontiers to which they are called are not only, or even mainly, geographical.

"Yes, but exactly what does the missionary who is all that, willing colleague, pioneer, et-cetera, *do*?"

Think first of what is involved in comradeship with the leaders of the church in the area to which the missionary goes. He devotes himself to the common task, the upbuilding of the life of the church. If he is a teacher, he does a first-rate job, inside and outside of the classroom. If he is a physician, or if she is a nurse, he or she uses modern methods, undergirded by the sense of the Christian community which through medical service in the name of Christ is ministering to the elemental needs of people. He may help to train the ministry of the churches, he may be asked to do the work of an evangelist. He is seldom if ever a pastor of a local congregation. To whatever specific task he addresses himself, his main objective is inspired coöperation with the leaders of the church in developing its strength and in extending its influence throughout the entire area.

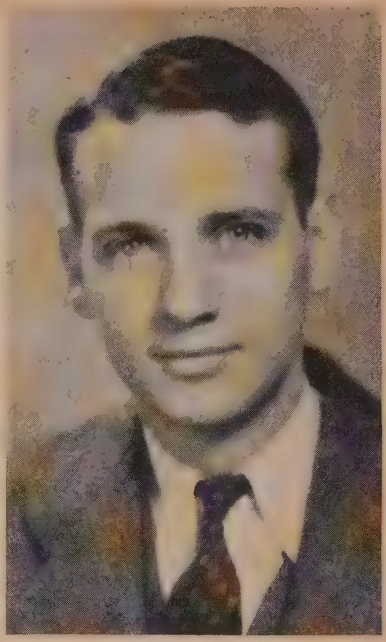
Two types of pioneers are still needed: (a) those who will penetrate geographical areas whose populations are still unevangelized; Arabia, Afghanistan, Thibet, many parts of India, China, rural Japan, to give only a few examples; and (b) those who will discover and follow new lines of approach to the non-Christian people in whose midst the churches are set. In both cases the function of the missionary is to make the basic Christian community a more aggressive, positive force for righteousness and goodwill, after the mind and heart of Christ.

The foreign missionary is called today to meet with the Christian witness the varied forms of secularized and materialistic life in the society in which he lives,

particularly that which derives from his own native country. This means that he must confront the activity of unworthy commercial firms, including unwholesome movies, unrestrained American exploiters of primitive or naïve populations. It takes men big of heart and soul and mind and personality to do what is crying to God to be done along these lines in many a foreign city and country.

The foreign missionary is indispensable to every national Christian movement in embodying and transmitting the experience of the Universal Church. To this end he must be familiar with types of worship other than those of his own church. He ought, where possible, to keep in touch with the ancient churches, and with the development of the world Christian fellowship as a unity. Men and women whose gifts and experience qualify them above others for such interpretation should be set free, for at least limited periods, to service the whole church or the churches of a particular area.

But in this field "missions" have become a two-way affair. America and Europe need missionaries of this type to visit them as embodiments of the spirit of the Universal Church. We need the visits and work in our midst of the Kagawas, the Yuasas, the Koos, the Wangs, the Rodriguezes, the Gaikwads, the Levonians—leaders of the



Edward Walter Smith
Commissioned for China at St. Louis

younger churches who are beginning to feel their unity with Christian people in all lands and who are eager that their people shall share with others their insight and interpretation of Christ.

There is no doubt that the foreign missionary movement, by and large, is the most effective agency working for world peace. The Madras Conference described the function of the modern missionary as a peacemaker in these words: "To help to build bridges of Christian understanding and coöperation between classes, races and nations, and thus assist the

The Carl Dilles who were commissioned for Africa at the Beloit meeting of the General Council in 1938

peaceful development and adjustment of their relationships in an ordered society."

War has come again, bringing dismay and untold suffering to millions of people, not because the Christian Gospel has failed but because it has not been sincerely tried on a world scale. Christians have failed along with non-Christians, but it is ever more widely acknowledged that Christian Love and worldly hate cannot dwell together in the same heart. The "eternal life" which God gave His Son to create among men, includes the whole range of their relationships and life, now and forever. The foreign missionary at his best is the ambassador of the kind of peace which God alone can give and which will not bless the world until Christ is reborn in the hearts of men.

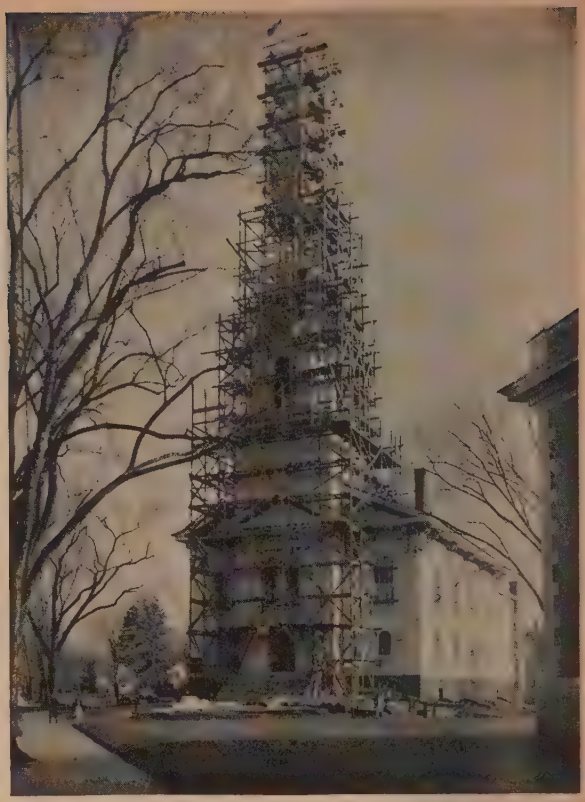
Security for the Insecure

FROM A WESTERN HOME MISSIONARY

How to bring a sense of security to folk for whom the problem of making a living is a constant gamble is one problem which the pastor of this parish must face. The tourist trade takes care of the employment of a large number of our local women in the summer time, but at comparatively low wages which will not support them the rest of the year. We note among them a two-fold tendency; a retreat either to drink and cheap amusements, or to a highly emotional and otherworldly religion.

Have we anything more to give them? If so, how? We reach a few, but many we leave untouched. Life has dealt somewhat harshly with them and they do not find it easy to believe in a God of kindness and love. Yet these are just the sort of people who "heard Jesus gladly," and if we fail to stir them, the difficulty is not with the message, but with us. The only answer can be found in earnest prayer and in a deeper consecration of our entire selves to our Master.

New Steeples Rise in New England



The scaffolding for Danielson's (Connecticut) new spire suggests the Tower of Babel

THE hurricane of September 21 spent its force in that portion of New England where our churches are both the most numerous and the most ancient. Nowhere had more steeples defied the winds of heaven for more years. Some of these old structures were superbly built; others had suffered both from economy when erected and scant care during the intervening years.

The approximate score of the storm was: five churches completely wrecked, 40 steeples brought to the ground, a total of 175 churches damaged to the estimated extent of $600,000.

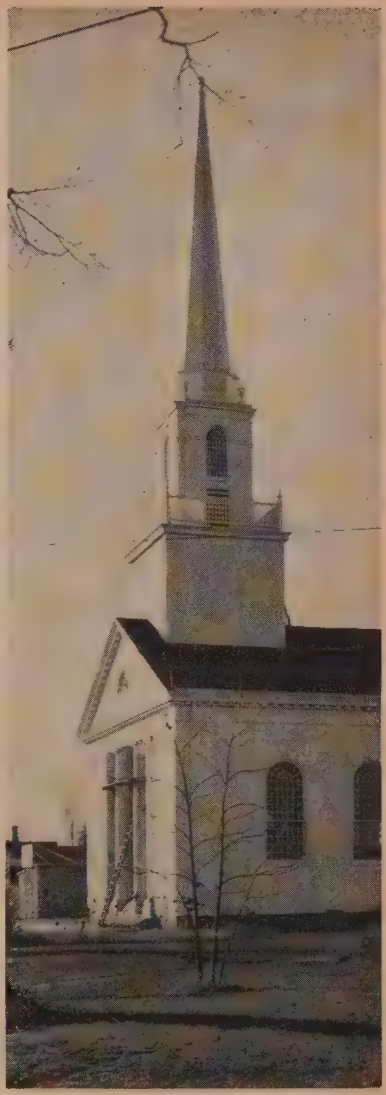
Such devastation raised an interesting question. These old buildings were a legacy from the past. Those who erected them had long since been gathered to their fathers, often resting within

the shadow of the churches they loved. Most of their children had departed to distant places. Would the present generation restore that which their grandfathers had built? Were these old churches merely hill-top landmarks, or did they still have a hold on the hearts of the people?

The answer is that new steeples are rising over the old churches of the storm-swept sections of New England. The supposedly lost art of steeple building has enjoyed a rebirth. Even in instances when there was a question as to the need for certain churches determined souls are finding the dollars with which to put them back. Apparently some churches which were taken to be dead were merely sleeping. Others which seemed a trifle somnolent have taken on new life as they have used a splintered spire as an excuse for a general modernization.

Most of the damaged churches have been able to make the needed repairs from their own resources, even though in many cases their people suffered from the same storm that damaged the church. Community pride, love of ancient landmarks, childhood memories and interest in historical sites have all inspired gifts from those outside the immediate membership of these churches.

Our fellowship responded quickly and generously to the suggestion that these old churches



The gleaming new steeple at Glastonbury is matched with a beautifully remodeled interior

which have done so much to help others in the years that are gone should be given every support in their hour of need. Letters were sent to 1,267 churches which had outstanding loans from the Church Building Department of the Board of Home Missions asking that they take an offering for the hurricane stricken churches to be credited as a payment on their own indebtedness, and 1,121 responded—a truly remarkable showing.

Making the necessary decisions, drawing plans, raising money all take time. Naturally the churches suffering the greatest damage have been the slowest to rebuild. The story is still far from complete. But as of December 1 the Church Building Department had appropriated $151,690 to 51 churches in Connecticut, Massachusetts, Rhode Island and New Hampshire, of which $69,110 had been paid out to 21 churches.

Thus the hurricane revealed both the strength of the old churches and the love and loyalty of the younger ones.

A general appeal is being made to restore the Church at Lebanon, Connecticut, as a historic shrine

The younger generation has lots of room in North Dakota

North Dakota Looks Ahead

"If it rains again next year our troubles will be over! The grass has come back on the range faster than anyone had expected, and that means no more dust storms!" These words were spoken far out in the dust-bowl, not by a real estate man but by a teacher in a state school where salaries were cut 52 per cent. Such is the incurable optimism of the West, where next year is always certain to be a good year.

From the perspective of history North Dakota is a terribly young state. In 1870 it had less than 2,500 people. The first railroad arrived in 1872, statehood in 1889. Between 1900 and 1910 the population increased 81 per cent. In the scant space of fifty years its land has been opened to settlement, its towns established, its public institutions developed.

During this brief period the natural ups and downs of a new country have been further aggravated by a war time boom when the prairies were plowed that a world might have bread and a peace time collapse when two-thirds of its banks went out of business. It takes time for a new country to discover what it is really good for. This process involves the pricking of many an

The pulling down of the hotel marks the passing of boom-time hopes

optimistic hope. Rugged individualism gets ahead by barking its shins on hard facts.

Some things North Dakota has learned. It will never have any large cities or any considerable industrial development. It hopes for more rain than it has seen during the last decade, but it knows that its agriculture must get along on a minimum of moisture. Much of the western portion of the state should not be plowed but devoted to grazing. There is no reason to expect any considerable increase in population.

Economic upheavals inevitably have ecclesiastical repercussions. North Dakota was settled by optimists. Every town expected to become a city. When there was a homesteader on every quarter section it seemed necessary to have a church every three or four miles. Our home missionary representatives overshot the mark, but so also did the railroads, the flour mills, the storekeepers and the schools. Competitive conditions on the frontier created too much of everything. Inevitably the church has suffered in the subsequent deflation.

The first permanent Congregational church was established at Wahpeton in 1881. Growth was rapid until a peak of 242 churches and 137 pastors was reached in 1916. Today the figures are 154 churches and 44 pastors. The crest of the wave in membership was reached in 1929 with 9,872 names on the roll, which has since declined to 9,816—which is no loss at all. The waning of many communities and the passing of denominational competition has closed scores of churches, while the advent of the automobile has made it possible for fewer ministers to serve larger parishes with greater effectiveness than in the days of the horse and buggy. In spite of the ecclesiastical overexpansion of the past, less than half the population of the state is enrolled in any church. There are many rural communities in which organized religion has no effective foothold. Gradually inter-denominational adjustments are being worked out so that each local church will have a distinct field of responsibility with the minimum of ecclesiastical competition. This takes time, but ultimately the

churches will arrange matters so as to keep out of each other's way.

In our own fellowship there are three distinct signs of progress.

In the Southwestern, North Central and South Central portions of the state are groups of German people who lived in Russia for many years before migrating to this country. Among these people we have forty churches, most of them rural. Their families are large, their economic condition is improving and there is an increasing coöperation between our English speaking and our German speaking congregations. Here and there a minister is able to serve both groups. Already these people constitute a quarter of our membership in North Dakota. With their rootage in the soil and their strong family ties there, German speaking churches face a promising future.

The opening of Pilgrim Park on Lake Metigoshe in 1935 for young people's conferences and ministers' retreats has greatly strengthened the fellowship of our churches, and at the same time is bringing to old as well as young much religious inspiration.

By combining churches in rather large pastoral units Superintendent A. C. Hacke has been able to attract to North Dakota a succession of young men. These "ministerial cubs" make their mistakes, but they are well endowed with hope and energy. Their leadership is nearly always stimulating.

Nothing wonderful is going to happen in North Dakota in the immediate future. The state, and our churches have taken their inevitable deflation. They are now ready to go ahead. Because the state is new, because the people have faced disappointment after disappointment, because distances are terrific, the aid of the Board of Home Missions is needed for the support of an adequate ministry. Progress will be slow, but it promises to be certain.

North Dakota's new capitol suggests venturesome optimism

Foreign Flashes

By Dorothy P. Cushing

"I Half Starve"

Walking through an Indian Christian village with its little mud houses thatched with palm leaves and its pathetic attempt at neatness and self-respect, Mr. and Mrs. Emmons E. White of Manamadura, glimpsed behind one wall what seemed to be a garden. "May we come in?" they asked. The owner was delighted. Squeezing through a wee door the Whites found themselves in a nursery where millet plants were grown for transplanting into fields. This man farmed on shares. When the crop was harvested 50 per cent of it went to the native rajah as taxes and 50 per cent was divided into two equal shares, one for the owner of the plant and the other to the man who had done the work and bought the seed. If the rains were good he might earn $30 a year. If the rains failed, as they often do, he might get $5.00. "But how can you possibly live on $5.00 a year?" the Whites cried. "I half starve," replied the man with no touch of bitterness. Someone standing nearby remarked, "Yes, his stomach is quite grown together." The Whites pondered deeply as they left—it is a good thing to make the Indian churches self-supporting, of course, they thought, but just how can many of them do it under such circumstances?

Seekers

A young man patient in the Tehsien Hospital, North China, had no money with which to meet his bill. Miss Helen Dizney, R.N., Superintendent of Nurses and Principal of the Nurses' Training School, paid the young man's expenses from a memorial fund in her possession. The young man left the hospital cured, filled with gratitude. He managed to set himself up in a small business. He induced several of his relatives to join him in attending Christian services. The group would trudge from their home six miles to a church in one of the American Board mission out-stations. Another patient, while seriously ill in the hospital, heard for the first time about "The Way." After he left the hospital he voluntarily joined an instruction class for new believers and later was admitted to membership in the church as a probationer.

African Attitudes

The Western missionary in Africa has to accustom him-

self to the slow motion methods of the native. His philosophy of life is that there is always tomorrow so why get too much excited about today? On the other hand, the native African's attitude towards hardship and suffering can teach the white man much. "Neither race," comments Rev. Duane V. Waln of Chilesso, "has a perfect philosophy. They need what we have to give and we need a certain amount of their viewpoint. It is extremely important that we missionaries live so that our lives are an inspiration to them. We are their Bible, so to say; they do not do much other reading, but they do read our lives every day. Our example is of far more importance to them than our preaching or teaching."

The Students "Stood Up"

When Japanese bombs dropped upon Foochow the Union High School moved into a rural area. In order that the students might continue their practice farming Dr. Chang-Tung Yang, Principal of the school, worked out a plan for the students to work free of charge for the local farmers. The Chinese farmers, like some in the United States, did not take much stock in students as farm hands. "Scholars," said they disdainfully, remembering old days, "cannot be expected to stand erect in the muddy fields." But the farmers were surprised to find that many of the students could do the work better than they themselves. They respected the students because they were strong, diligent, learned quickly and because they had "an attitude to finish." The boys not only secured agricultural experience but made contacts with the social, educational and spiritual life of the farmer folk.

Learning the Healing Arts

Although Willis F. Pierce Hospital, Galangue, West Africa, has 30 beds, floor mats are often used to accommodate patients Dr. Aaron M. McMillan keeps the percentage of occupancy as low as possible by moving convalescent patients into camps near the hospital. Preoperative and post-operative care of patients is in the hands of native workers trained by Dr. McMillan, who take care of such procedures as stitch removing, gall bladder drainage, blood transfusions and wound dressings. A native nurse has been trained to take charge of the surgical nursing. Thanks to the Woman's Association of the Middle Atlantic Conference the hospital has a modern unit for surgery. A long row of hurdles has been jumped by an African who began life in a dingy hut in a native kraal and is now a valuable laboratory technician in this modern institution.

"Chief Woman"

BOYS AND GIRLS OF AMERICA

THE Indians probably face the most difficult problems of any of the young people of America.

Their homes are on the barren prairies of the West where it is almost impossible to make a living without the assistance of the government. When the Indian has received good lands it is because some white man made a mistake, and such errors have been rare! Indian boys and girls grow up with few comforts, and oftentimes without too much to eat. Poverty does not promote ambition.

The path ahead for the young Indian leads him into the white man's world, but this is a lonely trail. His father and mother, his aunts and uncles have not journeyed over it. He has few friends in the white man's town. To him it is a strange and bewildering place. It takes courage to venture into it. Yet this is his only hope of advancing himself in the world.

Imogene Baker has dared to pit herself against white young people of her own age; yet she has kept the respect of her own people, who have given her the title "Chief Woman" as an award of merit.

Imogene is fortunate in her father. He attended the old mission school at Elbowoods and later went on to Santee. He has a large brood of boys and girls to care for, but he has grown feed and raised stock until he is the most successful Indian farmer of the region.

At the age of five Imogene appeared at the door of the mission school at Elbowoods. The place was full, she was too young, but when she was told to go home she proceeded to cry for an education. Her tears brought success and she was allowed to stay.

In those days the discipline of the mission school was strict. She was expected to mind and to do her part of the work well. In the classroom she gave such a good account of herself that she provoked the jealousy of those whom she excelled. Even this form of social pressure did not deter her from doing her best.

From Elbowoods she went to Santee, and then returned to the Fort Berthold Reservation while she attended a neighboring high school, winning the highest honors of any girl among its 500 pupils. Upon graduation she received a scholarship at Concordia College in Moorhead, Minnesota. Here

she was the only Indian enrolled, but was always sought after for a roommate. Throughout her four years she was on the dormitory governing board, and her senior year was president of the largest dormitory. She was also president of the Women's Athletic Association and the recipient of one of its coveted sweaters. The highest honor of all was her election as Queen of the Homecoming of 1939 by her fellow students.

Because she has competed successfully with white young people Imogene Baker is going forward in her work as a teacher without fear and with high hopes for the future.

Qualifications of a Superintendent

BY ONE WHO HAS BEEN

1) He should be a man who can sympathetically adapt himself to the interests, needs and problems of people not only of the cultured and urban churches, but also the industrialized wheat farming sections, the cotton farming area, the small impoverished groups;

2) He should be a man who can see the Christian message, work and vitality of churches whose preaching and faith seems to represent a theology that is foreign to his own (i.e., the work of the Christian religion and church must be more important than developing a liberal church or fundamentalist church);

3) He should be a man who can go into the parsonage of small churches in isolated areas and lend a sympathetic ear while the minister and his wife unload themselves of all the things that they cannot talk about in their parish, and at the same time give counsel by way of suggestions so that it will not seem like he is telling them what to do;

4) He should be a man who will work as hard on the field, shoulder to shoulder with the minister and leaders (actually setting the pace), as he expects any of them to work;

5) He should be a man who will be open and frank with both the churches and the ministers in all aspects of their relationship; and finally,

6) He should be a man who is thoroughly convinced of the need, distinctive service, and valuable work of the churches that he is serving.

On top of all this he must be a man whose vision is so large that he will not crack-up in the midst of the many ugly, petty and distasteful tasks that fall upon him because of the responsibility he accepts in being superintendent.

The General Council
of the Congregational and Christian Churches
will meet in Berkeley, California, August 15 to 22
Plan Your Vacation So You May Attend

Above Turkey's need rises Mt. Argus

The Healing Touch in Turkey

By William L. Nute, M.D.

SINCE the closing of our hospital at Talas for financial reasons we have tried a fascinating experiment in rural medicine —an out-patient clinic in a village of only 3,000 people. The sick

Waiting for the doctor

have come from over 200 towns and villages by many modes of travel—Circassians in their striking costume on spirited horses; mothers with babes in arms on the lowly but distinctly vocal donkeys; sick men who have spent two or three days on buffalo carts piled high with bedding; whole families in prairie schooners; people from the city in carriages or automobiles. These we can usually help, but not so those who have been carried on stretchers over mountain trails for many hours. Without a hospital there is little that we can do for such.

Many of our patients are striking personalities. It is said that Ataturk was once so impressed with the obvious character of a country woman that he made her *kaymakem* or headman of her village—and thus took a long step towards the liberation of Turkish women. We have such a woman as headman of one of our mountain villages. She strides in with a commanding air, greets us like old friends and then tells her followers where to sit and how to act while she reports on the health of the last contingent. Her descriptions make up in graphic detail for what they lack in scientific accuracy. When her charges have been cared for she herds them on their way but always returns herself for any confidential information which may be had. The day is always

brighter after she has been with us.

Often it is the patients for whom we can do the least who are the most grateful and who send their neighbors to us. From a group of villages eight hours distant by horse a weekly caravan comes regularly. This means eight hours in the saddle, a short visit at the clinic, and then eight hours more over mountain trails—which is a terrible punishment even for a well man.

Hour after hour the patients come for seven, eight, even nine hours a day—and longer in summer. The eagerness with which they await the doctor and the confidence with which they surrender their loved ones to his care is both inspiring and humbling. After clinic hours there are invigorating rides over the hills to see those who are too sick to come to the clinic.

One winter's ride stands out clearly in my mind. The snow was deep and a strong head wind blowing when we started at dusk for a four-hour journey, but the horses were in fine fettle and made it in three. After making the patient comfortable and allaying his fears he went to the village rest house for refreshment and conversation. Although I was ready for bed, calls kept coming for me to see this patient and that. Just as I thought I was through two young men came from another village begging me to visit their father. The wind had died down and heavy rain was falling. As soon as we had left the village their only lantern went out, but they knew their road. Galloping through the storm, we seemed always to be on the edge of a cliff. We found the father pretty uncomfortable, but he managed to recover.

At last they were willing to show me to a bed. The atmosphere of the guest house was overpowering. Heads popped up all over the room. Beneath the quilts I counted over twenty men, women and children. And there were cattle immediately beneath us! Every window was sealed. I had no difficulty in arising at dawn for the homeward ride in the clear, crisp air of a mountain morning.

In these village guest houses one can "sit in the gates with the people," as Jeremiah did of old, and learn their problems. The men are eager to hear of the outside world and to compare their ideas with those of others. The Turkish Republic has made many changes in their lives. The malarial commission sends its agents to drain the swamps and distribute quinine, the educational department is establishing progressive village schools, while roads which no villager dared hope for are being surveyed. It is a privilege to have been in Turkey during these recent years and to have had a small part in the great changes which have been brought about.

Reading—With a Purpose

By Mrs. E. E. McClintock
Secretary of the Missions Council

A Village Post Office

Postmistress: Yes, here is your mail, Mrs. Grayson. I hope Todd and Jimmy are well. Do you want a new book today?

Mrs. G.: Yes. I just finished this one, *It Occurred to Me*, last night after the children went to bed. I forgot that I lived in a little town—reading of Muriel Lester's life in London and her later work in China and Japan and India. I read parts of it to Mr. G. too. Do you have something else you would recommend?

Postmistress: You might look over the shelf back there. Some good ones have come in on social relationships. Since you liked Muriel Lester's autobiography you might enjoy *Neighborhood, My Story of Greenwich House*, by Mary Simkhovitch. *Red Star Over China* is good and timely, too.

Mrs. Grayson looks over the 15 or 20 books on the shelf, referring occasionally to a book list, **Adventures in Reading,** picked up from a supply on a table.

Mrs. G.: I am going to take this one, Mrs. Bronson, *The Achievement of Personality*, by Grace Stewart. The notation says it deals with personality from the view of psychology as well as religion, so it ought to be helpful in my class of young married people. I signed for it in the notebook. Thank you. You surely had a bright idea when you thought of putting this loan shelf in the post office. I hope it doesn't make too much extra work.

Postmistress: No, I check over the books each evening after hours, and during the day it takes care of itself. It is much easier than driving around to urge people to take books, as I used to do, and more books are read, too. So far this year 24 readers in our little church have reported 294 books.

Mrs. G.: That does show increased interest, doesn't it? Thank you again, and goodbye.

The Woman's Session of an Association Meeting

President: And now we will hear the report of the Adventures in Reading chairman.

Mrs. Miller: Of the 18 churches in this association, 13 have reported, and everyone is enthusiastic over the new book list, sent out by the Missions Council. I took the list to our librarian and she has arranged an exhibit on this table of all books listed which are in the public library. I hope you will look them over and perhaps your local librarian can do something of this sort in your town. They are always so glad to help.

Comments from the group: "Our librarian has mimeographed a list of all titles in **Adventures in Reading** which are in our library, giving their file numbers so we can get them quickly." "In our library the books are put on a reserve shelf and then advertised in our newspaper and in our church bulletin." "The purchasing committee in our library consults this list before adding new books and provides as many of these as possible." "Our library does that too, and also makes a supplementary list of books under the same classifications which are so nearly like these that they feel our people would like to read them." "The country churches in our section make use of the State traveling library and the State Conference library, since we have none in our own town. We draw a good many from the Missions Council loan library and that of our Education Division too."

A Meeting of the Woman's Fellowship in a Local Church

A large table on the platform has been attractively set with flowers, candles and several groups of books arranged in book ends.

Each set represents one section in **Adventures in Reading,** copies of which have been distributed. The leader picks up two books from the "Personal Religion" section and reviews them briefly: then gives sketches of one or two from the "Education and Family" section, and so on, until the various classifications have been covered. The beautiful table and the lively thumbnail reviews hold the attention of everyone as they check titles in their lists and jot down notes in the margin, thus preparing to "read with a purpose."

A Book Dinner in a Local Church

Several women had brought books they had enjoyed during the summer. These were to be given or loaned to the church library. The books were used as a centerpiece. For after dinner speeches each person told why she liked the book she had contributed.

These incidents show a few of the many plans invented by resourceful chairmen to encourage the use of the Reading Lists published by the Missions Council through its Committee on Women's Work and by several of the women's state organizations.

Individual and group reading is fully as effective a channel of education as are formal programs of church groups. Through various campaigns, reports, announcements and special programs our women's organizations have developed an increasing number of readers who each year use these lists as guides. Some states and associations provide a place in their annual meetings for recognition of reading achievement.

Titles in **Adventures in Reading** are listed under seven classifications:

Personal Religion
The Bible and the Church
Education and the Family
Social Relations
The World Christian Community
Fiction and Biography
Essays, Poetry and Drama

The books are selected primarily because of their religious and social significance, though literary quality is a consideration also. "The World Christian Community" lists the largest number of titles and makes a fairly complete bibliography on the current mission study theme. Brief notations help readers in their selections. Many have been strengthened in their personal and religious lives and in the expression of their Christian impulses in a wider outreach through reading of the experiences of their coworkers at home and in foreign lands. Reading lists may be secured through the women's organization of your state.

The Southwest is Great

By Robert G. Armstrong
Superintendent of New Hampshire

IT *IS* great, great in extent, great in spirit, great in opportunity. There is something about this land of wide open spaces that gets one. It is not alone the color or the cacti or the distant mountains. Like the mountains on the far horizon, there is an upward pull of the spirit.

El Paso, Santa Rita, Dragoon, Tombstone, Nogales, San Mateo, Albuquerque, Tucson, what pictures these names conjure up, pictures of conquistadores, of Indians, of rangers, of prospectors, of gun play fast and furious, of outlaws! (Somewhat Whitmanesque but true.) There is age in the great Southwest, but there is also youth, the age of a romantic history, the youth of a new land struggling for its opportunity.

And here in all these places, and in many others, strong men with devoted wives are facing the challenge of this land. Some work in independent churches, some in mission fields, some in the city, some in the little towns out on the ranches. Some of the work is English, some of it Spanish. Some of it is like the

work in any of our well established churches in the East, some of it involves a tremendous amount of real social service. All of it is manned by as fine a group of devoted, well-educated, forward-looking men as can be found anywhere, men worthy of our heritage, one with our fellowship in every respect.

It is a lonesome job, serving one of these churches in the great Southwest. Fellowship with men of kindred spirit is rare, distances are great, men of a liberal spirit not found in most of the other denominations. But with fine courage these men carry on, supported by an intelligent, alert church membership, keenly interested in keeping alive a free church.

Take Tombstone for example. The pastor lives in a town shrunk down to a thousand population from the boom days when it had fifteen thousand people, the days of the great silver rush. He is not satisfied to think of his parish as just within the confines of the remnants of the town. He reaches out forty miles in one direction, sixty miles in another direction, touching the lives of people living on isolated ranches or in all-but-deserted villages. Twelve miles between calls means that there cannot be many calls in one afternoon, but such calls mean much in the lives of the people.

At San Mateo, a little Spanish town up in the hills of New Mexico, just off the plains, a group of Spanish people are happily at work building themselves a church. We forsook them for awhile, sold their church, left them shepherdless. But they remained loyal to the Congregational ideal. Now, with a little help from the Church Building Society, they are with their own hands building their church on a hill overlooking the town.

At Grants a tiny hospital does a work far beyond its capacity, stretching itself to the breaking point to take care of a wide area. Under the skillful hands of the two doctors there, a Christian ministry of healing is being carried on in the name of our churches, a healing that has meant life to scores and scores of people who otherwise would have died. The hospital isn't much to look at, but using what they have at hand, these representatives of ours are doing the best they can and hoping that some day increased facilities will make possible an increased efficiency and farther reach in the work they are doing.

Yes, out in the great Southwest under the intelligent, statesmanlike leadership of Superintendent O. A. Smith, our branch of the CHURCH is at work, vitally at work, among all classes and conditions of people. It is OUR work, the work of all of us.

Looking towards a Buddhist Temple at Kandy

Through Ceylon to India

FROM THE TRAVEL DIARY OF DOUGLAS AND CAROL HORTON

NOVEMBER 27, 1938. The Church service on Sunday was the most interesting event on our voyage to Ceylon. After a sermon by D. H. a handsome, dark-skinned man stepped up and asked to speak. We found out later he was Mr. Ibrahim of Delhi, a devout Moslem layman. He made a plea for deeper understanding between Moslems and Christians—and remarked, quite truly, that if we criticized his religion, we must remember that the history of Christianity was not altogether free from episodes in which Christians proved themselves to be at fault. He knew that the Madras Conference was coming, and asked for a fair deal for his own religion. A courageous and fine type of man! He was a merchant. How many merchants are there in the Amer-

ican cities who under similar circumstances would have stood up and made a plea for Christianity? Many, we trust.

November 28, 1938. We landed early in the morning and were met by President Sydney K. Bunker of Jaffna College, who had breakfast with us, and by Mrs. Louise Clard Bingham. When Mrs. Bingham suggested taking us to Kandy in her car we accepted the invitation with greatest pleasure.

The road was a winding one, with villages all the way. We dodged people, animals, and bullock carts continually. The countryside is lovely, with its tall palms and beautiful verdure—a place where indeed "every prospect pleases." About half way to our destination we began to climb into the mountains, and the road grew still more circuitous.

When we reached the city of Kandy, we went through it to see the elephants being bathed in the river on the other side. That was quite a sight. When the mahouts saw our cameras pointed their way they brought their big beasts up out of the water and along the road, one of them doing a heavy-footed dance for us. Among other sights in Kandy we saw the famous Buddhist Temple of the Truth—a place where, as so often in the Orient, intense devotion and darkest ignorance meet.

November 29, 1938. At Chunakam station we were met by a delegation consisting of several native Ceylonese and all the missionaries. We were taken to the hospitable home of Miss Bookwalter, Miss Clark, and Miss Eva Peek, at Uduvil. As we drove into the mission compound, off went a great pack of firecrackers. The entire school had gathered to greet us. Three girls stepped forward, each with a garland for us. One was of jasmine, and of tiny white blossoms, and one made most interestingly of clover, cinnamon, and light brown seeds. These were the first of many garlands we were to receive in India. We think of that country as a place of open-hearted hospitality.

At five-fifteen we met with the Executive Committee of the Church Council, gathering around the table in a little Y.M.C.A. building opposite the Uduvil Church. Here we had an opportunity to see the pastors of the churches. Mr. Welch, the President, is a man of quiet but forceful personality. As in the United States, so in Ceylon, there are many problems of adjustment to be made between church and college and social institution. In northern Ceylon, however, they are going ahead with a very definite plan. Land has been bought for an *ashram* of which Mr. Selvaratnam seems to be the head. They are also planning to have an Executive Secretary for the Church Council—a Congrega-

Sample Ceylonese

tional bishop! Mr. Welch will take that office.

We were to hear much about *ashrams* before we left India. They have been known in India throughout its history. Most of the contemporary *ashrams* are Hindu, though a few are Christian. They are perhaps best described as schools, though they differ greatly from those we know in the West. The site is always one made beautiful by nature. The center of the *ashram* is the *guru*, the spiritual leader about whom the disciples gather. The latter share the purposes of the *guru*. The community is held together by certain disciplines. The most famous *ashram* in India is conducted by the poet Tagore, though the one presided over by Mr. Gandhi at Wardha is almost equally well known. The purpose of the former is largely to develop a knowledge of the literary culture of India, while the latter is more largely concerned with teaching the handcrafts through which it is hoped that the Indian village may be rehabilitated. Members of the best known Christian *ashram* are engaged in hospital work. Others specialize in teaching according to Western standards.

All of these stress the international friendships among their members. The selfless devotion to Christ and the things of Christ which are found in an *ashram* causes one to ask whether it would not be well for the American Church to develop something similar on the soil of the United States. What is the working equivalent of an Indian *ashram?* If 14 Beacon Street or 287 Fourth Avenue or 19 South LaSalle Street were to be turned into *ashrams* what changes would be required? It may be that in the *ashram* India has a contribution to make to the West of which the West is as yet unaware.

November 30, 1938. At ten o'clock in the morning we met in the Bunkers' living room with the directors of Jaffna College. Here we learned of a proposed bill in the legislature which would provide that Hindus should not be taught Christianity unless their parents requested it. President Bunker felt that such a law might be a blessing in disguise, since the pupils who took the courses in Christianity would have a more religious attitude, and more meaningful services of worship could be developed.

At luncheon we met Mr. Buell, for many years headmaster of the Hume School in Bombay—a remarkable man, exemplifying the type of leadership that may be expected from Indian Christians. Late in the afternoon we went to the Uduvil Church for the ordination service of two young ministers. This lasted for over two hours in a packed church. Fred Goodsell gave the charge to the ministers and D. H. the charge to the congregation. Among those whom C. W. H. met after the service was a prominent Hindu, the principal of a Hindu college. He observed that Hinduism had had enough of philosophy, but not enough of the desire for the kingdom of God; that it needed action and could learn from Christianity in this regard.

December 1, 1938. Early in the morning C. W. H. spoke to the training school girls for Miss Clark. Later we had an opportunity to visit the two magnificent hospitals in the vicinity. They are a monument to Christian service.

Before lunch Fred Goodsell and D. H. went to a conference of the pastors of the district. Mr. Kulendran spoke in their behalf and outlined the fear that many people in Ceylon have that the churches in America may be moving away from the evangelistic motive. The falling down in our giving is to them proof that American Christianity is no longer concerned for the rest of the world. We tried to reassure them upon this point—but the fact of diminished giving cannot be denied.

At three we met a group of about thirty—which included all the missionaries and a considerable number of Ceylonese Christians.

Mt. Adams from Kandy

The relationship of missionary and native leadership was under discussion. Some expressed a desire for more missionary leadership. Others of the younger men showed a different spirit: They feel that if the nationals cannot be trusted to guide the future of the Church in India, then missions have failed. Needless to say the missionaries themselves are doing their utmost to develop leaders into whose hands the future of the churches may be committed.

The evening discussion had to do with educational and hospital work. Much was said about state aid for schools. Great differences of opinion were expressed, but in the best of spirit. For a long time the Christians have received state grants for their schools: now they are asking if it is right to accept such aid for Christian propaganda. On the other hand, they can hardly keep their schools open without this help. Have the Christians of America any solution for this problem?

December 2, 1938. After lunch we were driven to a little village church where Mr. Selvaratnam has been pastor. It is a lovely little thing, with the chancel painted a delicate green, and green curtains at the windows. On the altar are brass candlesticks of quaint design. There a brief service was held, with a few of the villagers coming in.

Then we went to the site of the *ashram* which is to be a part of the work of the new Council and headed by Mr. Selvaratnam. It is now a baking hot plain, covered abundantly with cacti and thistles, but one can see what it

Elephants at Kandy

may become. We planted four mango trees, which will surely be appreciated in later years.

On the way back to Uduvil we stopped to visit an orphanage—one carried on by a pastor whose father had started it in his affluent days. Now there is apparently great difficulty making both ends meet. We were ushered into a large room, where the youngsters sat solemnly on benches, boys on one side and girls on the other, their big eyes fixed on our faces. The little girls seemed fairly well nourished and happy, but the boys were small and frail, hollow-chested, and many of them coughing. The poverty of India! C. W. H. could hardly bear it. And at the close, after the children had sung us a lyric, we stumbled to the car hardly able to see or speak. The orphanage is not a missionary institution, but is presided over by native Christians—a seed planted by the wind and bringing forth fruit.

For our journey to India we were supplied with travelling equipment, thermos bottle, and food by our thoughtful hostesses.

December 3, 1938. We arrived at six a.m. at the quay where we found our boat for India waiting. On board were most of the delegates to Madras from Japan, including Dr. Kagawa and Dr. Yuasa, whom we were delighted to see again. We learned that there was no little difference of opinion among the Japanese as to the attitude which Christians ought to take to the war in China.

About ten we reached Indian soil and were soon seated on the train bound for Madura. South India looked parched and dry—quite different from Ceylon, with its luxuriant greenness. Large flocks of goats watched by gaily attired small boys were silhouetted against the sky under the tall palms. As we neared Madura, hills began to appear in the distance.

Cover Comments

OUR cover picture is that of the famous Flume Bridge in Franconia Notch, New Hampshire. Mt. Liberty is in the background. Moosilauke Studio, North Woodstock, New Hampshire—by whose courtesy we use it—holds the copyright.

This is one of the numerous winter playgrounds of America. Clad in costumes of green and white and scarlet, thousands of our young men and women are at this moment enlivening the slopes of the old granite hills with healthy laughter and gay camaraderie, and not a few of them are actually skiing through this very covered bridge.

Scenes of this nature conjure up many rich memories to those of us who know the hills of old New England. Some of us found God here for the first time. Here we got our inspiration to make something of ourselves at school and college. Hither we have come for years, weary and worn, for rest, recuperation and renewal of purpose.

Places like this on the cover have turned out great leaders—economic, political, religious. Superintendent Armstrong of our New Hampshire State Conference tells us that "over a certain period of years more than three thousand ministers have their birthplace listed in New Hampshire" and that "the vast bulk of that number were born in little country towns." He cites nearly two hundred young men and young women who have come from the small towns and rural churches of New Hampshire and gone into foreign service under our American Board. He says, moreover, that a very large proportion of the lay members of the official bodies of our city churches acknowledge that they received their spiritual birth and gained a loyal interest in the church in some small village or country community. And he adds, "Let no man despise the rural church. Measured in the best terms it is the strategic center for the cultivation of a sound Christian citizenship in the Kingdom of God."

But what of the future of rural New England—or, for that matter, of other rural parts of our land? Can the Country Church go on producing great personalities of deep devotion and vital consecration?

Such questions form the particular problem of the Town and Country Department of the Church Extension Division of our Home Board. They are of special concern to many of you.

THE MISSIONARY HERALD AT HOME AND ABROAD will keep you in touch and at the low cost of twenty-five cents a year!

Send subscriptions to Harvey L. Meeken, Agent, 14 Beacon Street, Boston, Massachusetts.

CH'ENG CHING-YI

Rev. C. Y. Cheng, D.D., LL.D., died in Shanghai on November 15, 1939.

Dr. Cheng was a reviser of the New Testament, a pastor of strong churches, head of the China Continuation Committee (that "followed up" the Edinburgh Conference of 1910), founder and president of the Chinese Home Missionary Society, organizer of the China-for-Christ Movement, Chairman of the great National Christian Conference of 1922, moderator of the Church of Christ in China, delegate to the Jerusalem International Christian Conference in 1928, Secretary of China's National Christian Council and General Secretary of the General Council of the Church of Christ in China—the post which he held at the time of death.

A Great Chinese Christian

By Earle Ballou

AMONG many memories of Dr. Ch'eng Ching-yi three stand out as illustrating the kind of man he was.

Late in the nineteen-twenties he visited our Stanley Memorial Schools in Tientsin. China was in the last throes of a brief reversion to feudalism—a period far more discouraging, I think, than the present.

He talked to our students for nearly an hour, a quiet yet thrilling challenge to them not to be downhearted but to be ready to make their own individual contribution to the life of their nation: "Our country needs so much that there never was such a chance to help!"

He was always a joy to listen to, one of the finest speakers likely to be heard in any language, not oratorical in the ordinary sense of the term, but convincingly effective. He was superbly capable of representing Christianity in public address.

In 1936 he was present throughout the Fiftieth Anniversary celebration of the founding of our Fenchow Station. There were many meetings, and he attended them all—which was more than some of the missionaries felt equal to.

He gave the main series of addresses himself, and, again, he was informative, inspiring, and full of human interest. He helped us all—country church delegate from northern Shensi, institutional staff member there in the big compound, and more or less sophisticated visitor from the coast—to feel the great dimensions of our faith and the part it had to play in the life of China.

Yet always he was the gentle friend and unassuming learner. I recall sitting with him and Mr. Chao of the Harwood Memorial Bible School staff in a little food shop at Taiyuanfu, en route to those Fenchow meetings. He was asking us questions which he might better have been answering. No one would have guessed that he was the outstanding Christian of his country—and yet it is hard to give him any other place.

There was no "side" to Dr. Ch'eng. I can't imagine him high-hatting anybody.

To cap his extraordinary platform gifts, his deep wisdom, and his wide experience, he was a humble and devoted follower of the Man of Galilee. He was a brother to any man who would accept him as such.

ANOTHER TRIBUTE

"This Chinese was so greatly revered in his own country that honorary degrees were bestowed upon him by institutions in Canada and the U.S.A. . . .

"His personality was winning; he was an excellent speaker in both Chinese and English; and though a Christian statesman of the highest order, who could give leadership to great movements, he viewed the spiritual task of the Church as the regeneration of individuals, preëminent over any question of organization. . . .

"The Five-Year Plan, which initiated the China-for-Christ movement with the motto, 'O Lord, Revive Thy Church Beginning With Me,' fittingly expressed Dr. Cheng's vision for the salvation of his country and people."

Presbyterian Board of Foreign Missions.

Coming! Miss Ariam Hudson is expecting to come from Ceylon to use a scholarship offered her by Oberlin College. Her father, a professor at Jaffna College, died when she was young. She did so well in the Uduvil Girls' English High School that it gave her a loan wherewith to study at the Women's Christian College, Madras. On graduation she returned to teach in the Uduvil School. Because of her fine record Miss Bookwalter, the principal, was eager to have Miss Hudson secure further training to fit herself for increasing leadership. The school will continue her salary and she will earn part of her expenses at Oberlin: the only hurdle is the securing of $600 for her journey here and back.

Chronicle

Rev. Paul Philip Jackson is the new pastor at the Boulevard Church of Denver, Colorado. He is a native of Iowa. The Church Extension Division of the Board of Home Missions gives us this news, and also tells us that **Rev. Ray S. Steakley** has been called to the Mayflower Church of Englewood, a suburb of Denver. He was born in Oklahoma, was educated at the Oklahoma Baptist Academy, the Central State Teachers College and Chicago Theological Seminary, and was ordained by the Minnesota Valley Association. He has served a pastorate in Minnesota and one in Oklahoma. **Rev. Foster M. Beck,** a new minister, has begun a pastorate at the Congregational churches of New Castle and Silt, Colorado. **Rev. Jacob Wagner** goes to the German church at Bayard, Nebraska from the Brighton and Keensburg German churches in Colorado; he has served in other German churches; he was born in Russia, educated partly there and partly in the German Theological Seminary at Redfield, South Dakota, Lincoln, Nebraska, and Chicago. Dr. Halliday adds that during the fiscal year ending May 31, 1939, the Division gave missionary aid to about 463 churches served by 284 pastors and 95 student workers; it also supported in whole or part other workers.

Rev. W. Edgar Gregory, formerly pastor of the church at West

Concord, New Hampshire, and at one time on the staff of *Advance*, has gone to the Fort Berthold Mission of the American Missionary Association Division of the Board of Home Missions for a year to take the place of Harold Case. He is a graduate of Chicago Theological Seminary. He is a native son of Colorado and was reared on a ranch.

Ellis Laurie Yatman, one of the American Board's newly elected Prudential Committee members, is grandson of Rev. Thomas Laurie, a noted missionary of the American Board. He went to Mission to the Mountain Nestorians in Persia in 1842. When Dr. Asahel Grant died, the mission was discontinued and Dr. Laurie was transferred to the Syrian Mission in 1844. Ill health obliged him to return to the United States—Mrs. Laurie had died in 1843—and he had pastorates in South Hadley, West Roxbury, and in Pilgrim Church, Providence. After a long illness he died in that city in 1897. He was made a Corporate Member of the Board in 1875. Strong in intellect and faith, with a profound and intelligent interest in missions. He wrote The Ely volume, or *Missions and Science*, also *Dr. Grant and the Mountain Nestorians* and *Woman and her Saviour in Persia*, besides pamphlets and many articles on missions for periodicals.

Daniel Chamberlain was the great-great-great-grandfather of Gordon R. Hall's son, Gordon, and not Levi, as stated in the caption of the picture in the August MISSIONARY HERALD. Daniel was an even earlier pioneer in the Sandwich Islands than Levi. His Grandson's daughter, Sarah Chamberlain, married Frank C. Ayres and her daughter Marguerite is Gordon R. Hall's wife and mother of Gordon, Jr. It is of interest that Gordon R. Hall, great-grandson of the Gordon Hall who founded the Marathi Mission, has been elected one of the new members of the Prudential Committee of the American Board.

SAILINGS FOR THE FIELD

Miss Marie Crosby sails December 22 from New York on the *Poelau Tello*, returning to the West Africa Mission.

Miss Nellie Walker sails January 5 from New York on the *M. S. Java*, returning to the South Africa Mission, but, as before stated, to Adams College, not Inanda.

Rev. and Mrs. Ralph Abraham sail January 12 on the *M.S.Kota Tsandi*, from New York, returning to the South Africa Mission.

Rev. Robert W. McClure sails January 8 from Los Angeles on the *President Cleveland*, returning to the Foochow Mission, and **Miss Eunice Thomas** of the same mission returns on the same ship but on January 12 from San Francisco.

Miss Mabel I. Huggins and **Mrs. Harry S. Martin** sail January 8, from Seattle, on the *Hikawu Maru*, returning to the North China Mission.

Dr. Walter F. Hume sails January 20 from San Francisco on the *President Garfield*, returning to the Marathi Mission.

ARRIVALS ON THE FIELD

Miss Louise Meebold arrived in Fenchow, September 19, returning to the North China Mission.

Rev. and Mrs. Robert E. Chandler arrived in Tientsin, October 4, returning to the North China Mission.

Rev. and Mrs. John S. Marsh

arrived at Mount Silinda, October 8, returning to the East Africa Mission.

Rev. and Mrs. James Dexter Taylor arrived at Johannesburg in December, returning to the South Africa Mission.

ARRIVALS IN THIS COUNTRY

Rev. and Mrs. Winfield Quentin Swart arrived in Los Angeles, November 25 for their furlough. Mr. Swart comes from Ahmednagar where he has been principal of the Boys' High School which has this last year numbered over 550 pupils. This school passed 100 per cent of the boys sent for the Bombay Matriculation Examination. It has been selected by the Mahratta War Memorial Fund as the school to which boys supported by the Fund (sons of noncommissioned officers) are sent and has been recognized by the Bombay Representative Council as its approved school for Christian boys. It was founded in 1880 by Rev. James Smith.

Mr. Swart was born in Berne, New York; had 15 months' experience in an electrical company. Graduated from Union College in 1919, then spent a year as associate missionary in Ahmednagar; was graduated in 1926 from Union Seminary and received permanent appointment by the American Board the same year. On the field he met Miss Lois Andrews, who had been born in India, daughter of Methodist missionaries. She had taken her B.A. from Occidental College and her M.A. from the University of Chicago, and had been appointed by the American Board to the Marathi Mission in 1926. They were married two years later.

Mrs. Catherine Tracy Akana of Kobe, Japan, arrived November 20, in San Francisco, for her furlough. She is principal of the notable Glory Kindergarten Training School which last year had 48 in training and 60 in the kindergarten. The graduates of the year before all have teaching positions, and all but one of this year's graduates were placed by Graduation Day. She feels that the work of Christian kindergartens is supremely important.

Born in Green Bay, Wisconsin, great-granddaughter of Jeremiah Evarts, one of the founders of the American Board and its second treasurer (1811–1822), she served as head of the Kindergarten Training School Department of the Ethical Culture School in New York City for some years, then taught under the Episcopal Board in Japan and in government schools and married there. She was appointed by the American Board in 1929 as missionary to Japan.

FURLOUGHS AUTHORIZED

In March and May, 1940, Miss Sarah E. Woodward of Izmir, Turkey, and Rev. and Mrs. J. Riggs Brewster of Athens will begin their furloughs; in June, Mr. and Mrs. Samuel B. Coles of Galangue West Africa; in July, Rev. and Mrs. Duane V. Waln of Chilesso, West Africa, also Grace M. Boynton, Laura B. Cross, Rev. and Mrs. Rowland M. Cross, Rev. and Mrs. Lucius C. Porter, all of Peiping, Rev. and Mrs. Harold W. Robinson of Tehchow and Miss Gladys M. Williams of Taiku. In August will come Dr. and Mrs. Henry S. Hollenbeck of Sachikela, West Africa, and sometime during the summer Miss Adelaide S. Dwight of Talas and Miss Edith F. Parsons

of Izmir, Turkey; also Mrs. Frederick B. Bridgman of Johannesburg, Africa, with a view to retirement.

Since the list of furloughs authorized was printed, the following have also been authorized to take furloughs next year:—Rev. and Mrs. Robert W. Fairbank of Vadala, India in the spring; Rev. and Mrs. Sherwood Moran of Osaka, Japan in July; Rev. Henri Neipp of Lobito—his was for December, 1939; Rev. and Mrs. Edward Nolting of Madura, India in the spring; Rev. and Mrs. Henry H. Riggs of Beirut, Syria, in the summer; Rev. and Mrs. Arthur Rinden—as soon as possible; Miss Bertha Smith of Aruppukottai, in the spring; the Misses Grace and Mary Stowe of Kobe College, Japan, in July; Miss Sarah Woodward of Izmir, Turkey, in March.

DEATHS

Mrs. Mary Atwood, one of the oldest residents of Prairie du Sac, Wisconsin, having been born there as Mary Jeannette Oertel on July 21, 1854, died Wednesday, October 11, 1939.

Mary spent four busy, happy years at the state university, where she formed some friendships that have lasted a lifetime. She graduated with the class of 1876 and began teaching in her home town.

In 1889, very sick with rheumatic fever, she had to go to New Orleans "as the hottest place" her doctor knew. She "baked all the rheumatism out of her" in two years and obtained a position in an American Missionary school with over a hundred pupils in dormitories. Then she returned home for four years on account of her mother, but in 1895 again went south, and after several years married President Atwood of Straight University.

When Dr. Atwood resigned in 1904 to take effect in 1905, they went back to Prairie du Sac and built a house there. After his death in 1909 she continued living in this home the rest of her life.

She visited every state in the union except Maine, also Alaska, Canada, Mexico, Japan, the Hawaiian Islands, and Europe. Her motto has been, "While I live I will continue to learn." She was always interested in travels and education of all classes and never refused to help whenever she could do anything connected with the school of her town.

Miss Bertha Atwater died at Willimantic, Connecticut, on November 24 after a prolonged illness.

For over thirty years Miss Atwater worked intimately with Lewis T. Reed, first while he was pastor of the Flatbush Church of Brooklyn and for the past eleven years as his personal secretary in the Pension Boards. An excellent writer, possessed of an unerring and compendious memory for people, ever ready to accept suggestions, she was beloved in the office and respected by thousands of our ministers—both young and old—with whom she corresponded for the Board of Ministerial Relief and the Annuity Fund.

Rev. Ernest A. Yarrow of Haddam, Connecticut, died October 26 in the Middlesex Hospital after a brief illness. For the past eleven years he had been field representative and assistant treasurer of the Edward W. Hazen Foundation, but he had been a missionary of the American Board in the Near East from 1904

to 1921. Born in London, England he was early brought to this country; was graduated from Mt. Hermon School, Wesleyan University and Hartford Theological Seminary; married Miss Jane Tuckley of Binghamton, N. Y. (she too had been born in England); and they went to Van, Turkey.

Here they had a remarkable experience during the first year of the war, for the Armenian quarter was besieged by the Turkish army for a month; refugees poured in, the schools, church and mission houses were filled with them. Mr. Yarrow organized a method of feeding this great number. Bullets entered the mission compound constantly and at the last it was bombarded with cannon—then the Russian army came in and the Turks fled, to return three months later when the Russians were obliged to retreat. All the Armenians left the province for the Caucasus and so did the missionaries, four of whom had recently had typhus; Mr. Yarrow had not fully recovered.

The next year the Yarrows went to the Caucasus to administer the relief which the committee later called the Near East Relief provided for the hundreds of thousands of Armenian refugees and Mr. Yarrow became general manager of the Caucasus branch of the work. In 1919 the Russian Red Cross presented Captain Yarrow with the "Vladimir Cross" for his service to the Russian soldiers, and for his work in Northern Persia the Persian government gave him the Star of the Order of Sun and Lion.

Miss Elizabeth Baldwin of Kusaie, Micronesia, has just died there at the age of eighty. Because on page 356 of the August MISSIONARY HERALD there was a complete story of the life and achievements of her and her sister, Jane, only a few lines need to be added here. Elizabeth Baldwin was born April 11, 1859 in Newark, New Jersey. The sisters were educated in the public and high schools in Newark and at the Missionary Institute in New York, from which Elizabeth was graduated in 1897. She was thirty-nine when she began her work. After the age of fifty the two learned three languages, taught in them and translated into them *Pilgrim's Progress* and an arithmetic and into two of them *The Life of Christ.* The great thing in Elizabeth's life was her translation of the Bible; this took fourteen years and the price was her sight—she has been blind for several years. She objected to being considered a heroine. She loved her work, her people, the islands. "We thank God for our little sanctuary in this distant island of the sea," the sisters once wrote.

Daniel Hand Educational Fund for Colored People

Total Income Received from Investments from June 1, 1939 to October 31, 1939	$29,720.13
Month of November, 1939	8,088.19
Total for 6 months ended November 30, 1939 . .	$37,808.32

American Missionary Association Division
The Board of Home Missions of the Congregational and Christian Churches

WILLIAM T. BOULT, Treasurer

The General Council of the Congregational and Christian Churches

287 Fourth Avenue, New York City

Moderator: Rev. Oscar E. Maurer

Secretary Emeritus: Rev. C. E. Burton *Secretary and Minister:* Rev. Douglas Horton

Associate Secretary: Rev. F. L. Fagley *Treasurer:* Mr. A. Y. Meeker

The General Council is a voluntary organization to provide for mutual counsel and inspiration. It gives unity to national organizations in that the voting membership of the Council constitute the majority membership of the Home and Foreign Boards, making joint action possible.

American Board of Commissioners for Foreign Missions

Congregational House, 14 Beacon Street, Boston, Mass.

President: Rev. Rockwell Harmon Potter

Vice-Presidents: Mrs. Robert L. Bowen, Rev. Edward C. Boynton, Miss Elizabeth J. Hurlbut

Executive Vice-President: Rev. Fred Field Goodsell *Treasurer:* Harold B. Belcher

Recording Secretary: Rev. Oscar E. Maurer

The American Board maintains missions in East, West and South Africa, China, Japan, India, Ceylon, the Philippines, Micronesia, Mexico, Bulgaria, Turkey, Greece and Syria.

In nearly all fields, in spite of reduced appropriations and depleted staff, the work has moved forward. In South Africa exploitation, the race issue, and the social effects of industrialization have created many problems. In the Far East the war clouds hover, and life is regimented. Christian living is difficult. Nationalism is hindering progress in some countries. The spirit of evangelism is especially strong in the Philippines and in West Africa. In India the five-year plan is producing encouraging results.

The Board of Home Missions of the Congregational and Christian Churches

General Offices, 287 Fourth Avenue, New York City

President: Rev. Hugh Elmer Brown

Vice-Presidents: Rev. H. S. Hardcastle, Mrs. Charles E. Reidt, Rev. George C. Vincent

Executive Vice-President: Rev. William F. Frazier *Treasurer:* William T. Boult

Secretary: Rev. Ernest M. Halliday

The Board of Home Missions of the Congregational and Christian Churches has been appointed as agent by each of the Congregational Home Missionary Societies. The field work of these corporations is now administered by this one Board, but the original corporations are still in existence and hold title to their own assets. Any bequests, therefore, may properly be made directly to these corporations, or to the Board of Home Missions. The essential work of the Board of Home Missions is to preach and teach and to help others to preach and teach the Gospel of Christ.

The Council for Social Action

287 Fourth Avenue, New York 5757 University Avenue, Chicago

Chairman: Rev. John C. Schroeder

Treasurer: Elbert A. Harvey *Executive Director:* Rev. Dwight J. Bradley

The Council for Social Action represents the churches in the fields of social research, education and action. It seeks to serve the churches, and to help the churches serve the nation and the world in the areas of social strain—international, industrial, racial and rural.

Missions Council of the Congregational and Christian Churches

14 Beacon St., Boston, Mass. 287 Fourth Ave., New York City 19 So. La Salle St., Chicago

Chairman: Rev. Vaughan Dabney *Executive Secretary:* Rev. Leonard M. Outerbridge

The Missions Council is constituted by the Prudential Committee of the American Board and the Board of Directors of the Board of Home Missions under authority of the General Council to effect a unified program of missionary education and promotion. The support of our Mission Boards depends upon current gifts, legacies and the income from invested funds. Local churches may ordinarily secure information directly from their own state office. Persons not knowing to whom to write locally are invited to communicate direct with the Missions Council, for literature, educational plans, slides, speakers, and information.

Pacific School of Religion
1798 Scenic St.
Berkeley, Calif.

January 7

The First Sunday After Epiphany, Is Universally Observed As Missions Sunday

Epiphany, celebrated on January 6, has for centuries been one of the great festivals of the Christian Church, commemorating the coming of the Magi to Jesus.

The question of the Magi on arrival at Jerusalem was: "Where is He that is born King of the Jews? For we have seen His star in the East and are come to worship Him. . . .

And, lo, the star, which they saw in the east, went before them till it came and stood over where the young child was. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts."

Placed upon the altar of your Church, your gift is indeed a gift to Him. It will make possible the manifestation of Jesus to our own land and throughout the world. Enclose your gift in any envelope marked "For Missions."

Church Treasurers are reminded that Sunday, January 7, is the last in-gathering Sunday of the apportionment year. All remittances should reach the State Conference Treasurer not later than January 10 in order to receive apportionment credit for 1939.

For further information write to your State Conference Office or to

THE MISSIONS COUNCIL OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES

14 Beacon St., Boston | **287 Fourth Ave., New York** | **19 S. La Salle St., Chicago**